

Abstracts

Between Democracy and the Mass Line: The Historical Retrospection

and Visionary Prospect of the Relation between Chinese People and the State

Philip C. C. Huang

Present-day academic discourse is generally anchored on the ideology of either classical Western liberal-democracy or classical Marxism-socialism, including the “mass line” tradition of the Chinese Revolution. This article seeks to integrate and go beyond both of those, from a retrospective-historical as well as a prospective-visionary point of view, to argue for participation of the people, neither simply “democracy” – i.e. “rule by the people” as juxtaposed against “rule by the king”, or rule by “the masses” or “the mass-line”. The term people’s participation in fact best captures the relevant parts of the Chinese historical tradition and also meets China’s present-day needs, by capturing the lofty ideal avowed in both the state and party constitutions of aiming toward “the fundamental interests of the greatest majority of the Chinese people”. In the past forty-plus years, the state in China has in fact yielded enormous powers and rights to the people, including management powers and rights over cultivated land to peasants, the rights and powers to the (rural and urban) people to establish private enterprises and businesses in the marketized economy, and, within its system of governance, adopted very widely the interactive principal-agent mode of operation and incentives, both among different levels of its government, and between the government and society. Further combining of such strong state leadership with active participation of the people can become also a major counter against the longstanding problem in Chinese governance of “bureaucratism,” and contribute toward developing an even more distinctive mode of Chinese governance.

Paradox in the Public and Private:

Mechanisms of Morality in Contemporary Chinese Society

Li Xiangping, Yang Yang

The division of morality into public and private spheres has been a focal point in academic discussion regarding Chinese society. Looking at the issue historically, traditional, public morality has always been the national, political morality, and modern intellectuals have sought to link public morality to a sense of national independence and revival. The overall tendency has been to afford the idea of public morality a position of priority, and individual morality is either neglected or conflated with the former.

Yin-yang Philosophy Found in the Excavated Silk Version of the *Inner Canon of Huangdi*

Bai Xi

The Mawangdui version of the *Inner Canon of Huangdi* shows how *yin-yang* philosophy was applied to social and political thought since the Spring and Autumn period. It set forth important philosophical tenets that can also be found in various forms in *Guanzi* and *Lv’s Commentaries of History*. Connecting all these works is a very clear thread of *yin-yang* thought, but we should still understand these works to be primarily Daoist, and not belonging exclusively to the Yinyang School. Even before Zou Yan founded the Yinyang School, the ideas

themselves already existed in philosophical discussion. This phenomenon demonstrates the strong relationship between Zou Yan, his Yinyang School, and Daoism.

The Tactics of Sage and the Driving Force in Attending Virtue:

Confucian Views on Reputation

Gou Dongfeng

One of the central ideas of Confucianism has always been on “correcting names” (*zheng ming*). “Ming” of this phrase has three possible meanings: name, status, and reputation. The Han dynasty scholars concentrated their scholarship on developing the idea of name, while the Neo-Confucianists concentrated on the idea of status. In fact, the idea of reputation is also of great significance to Confucianism, which is often concerned by litterateur and historians. In a word, there are two aspects of Confucian thinking on reputation. The first one is establishing an education system of *ming* on the basis of the discovery that ordinary people cannot live without reputation. The second one is to pay attention to the nature of reputation as “decisions made by others”, so that the moral freedom of “decisions made by oneself” can be achieved through reflection. The revelation of these two thoughts is helpful for us to understand more the Confucian politics and virtue more concretely.

Comments on the Theory of Classification and Periodization of Confucian Classics

Huang Kaiguo

The periodization and division of the different schools of classical Confucianism is an important issue in the history of Confucianism. The ministers of Siku Library put forth the idea of “two schools and six periods”, but there was no reason for the division, and the division was incomplete. Since then, there have been there have been more than ten different theories of division, including two-period theory, three-period theory, four-period theory, six-period theory, seven-period theory, nine-period theory, ten-period theory, twelve-period theory, and two-period theory, three-period theory and four-period theory. These theories have the significance of correcting the mistakes of the ministers of Siku Library, but due to the limitations of the times and academic schools and other reasons, there are still different theoretical deficiencies. Most of these theories do not deal with the relationship between distribution and installment, let alone the fundamental issue of the basis of distribution and installment. However, if we don't solve the basis of distribution and staging, there will be no basis for distribution and staging, and we cannot reasonably explain the distribution and staging of Confucian classics. Therefore, although the existing theories of distribution and staging have different opinions, they are not convincing.

The Rise of Literary Descriptions of Governmental Institutions at the End of the Han Dynasty

Huang Zhen

China has a long history of providing detailed accounts of its own governmental institutions, but there is a lack of systematic research on this topic. This literary trope came to fruition in the mid to late Han dynasty, with many works attempting to copy *The Rites of Zhou*. One important early example was Hu Guang's *Explanations of the Han Officials*. This work was an immediate success. Since him there have been many more works, expanding both on his foundation and on this entire genre as well.

A Guess as to Who is Buried in the Xinzhou Jiuyuan Hillock Tomb from the Northern Dynasties Zhang Jinlong

The Xinzhou Jiuyuan Hillock Tomb is one of the most significant recent discoveries in Northern dynasty archeology. Since the tomb has long since been plundered by the time of its discovery, figuring out the identity of the occupant is difficult. After researching tombs of similar scale from the Northern dynasties, and consulting historical records about the political, economic, and social circumstances of that era, we have concluded that the occupant belonged to the highest levels of the ruling class of the Eastern Wei or Northern Qi regimes. After making an extensive list of possible candidates and eliminating the unlikely or impossible ones, we found that the most likely occupant of this tomb was She Digan, the brother-in-law of Gao Huan, the founder of the Northern Qi dynasty.

***Guangcheng Song*, Eastern Han Rites, and the Evolution of *Fu*-style Literature** Jiang Xiaoguang

When Ma Rong wrote *Guangcheng Song* and presented it to the emperor, his intention was to reinstate the ancient ritual of hunting. Ostensibly it was an imperial hunting ritual, but in effect it was an opportunity for the emperor to review his troops, issue new orders to high-ranking generals and officials, announce policy, and strengthen the relationship between the court and the military. Unfortunately, his work was critical of the ruling class and he ended up offending the family of the empress. Because much Han dynasty *fu* literature also happened to be about imperial hunting expeditions, and he had offended the rulers with an essay about hunting rites, this event permanently damaged the development of *fu* literature.

Han Yu's View on Yi and Xia and its Impact on His "Ancient Prose" Thought Liu Ning

Han Yu's ideas about the relationship between Yi (Barbarian) and Xia (Chinese) greatly influenced his advocacy of the "Ancient Prose" movement. The crux of his view was that China should eliminate the influence of "foreign thought" in the form of Buddhism, and embrace "Chinese thought". His concept of "Chinese" was not one of Chinese ethnicity or culture, but rather one of Chinese nationality. He also did not limit his concept of Chinese-ness to Confucianism, but expanded it to include other native strains of philosophical thought and literary creation. His radical new ideas toward Yi versus Xia went beyond his Ancient Prose Movement predecessors' simple idea of returning to an older style of literature. Han Yu wanted this new movement to engender a new style of literature that paid equal attention to belles-lettres and philosophy.

Borrowing from the Fantastic and the Establishment of Poetic Style:

A Case Study of Han Yu's and Lu Tong's *Ode to an Eclipse* Sun Yujin

During the creation of the "Han-Meng" (Han Yu and Meng Jiao) School of Tang dynasty poetry, the two pieces of *Ode to an Eclipse* written separately by Han Yu and Lu Tong hold a special position. They describe among other things strange astronomical phenomena in order to indirectly criticize the court and government. They were also attempting to combine literary creation with moral didacticism.

A Discussion on Some of the Difficulties in Writing the Chronicles of Dunhuang Literature

Fu Junlian

As a literary style, chronicles are year by year accounts of a person, event or movement. They include descriptions of, for example, an author's social activities, the creation and publication of his major works, and his communication with other important figures. A chronicle of Dunhuang studies must follow the same pattern. For literary creations, if the dates surrounding the author's life are known but the publication of a certain work of his is unknown, we can only define the publication as having been created sometime between his birth and death. If his birth and death dates are unknown, the years he passed the highest imperial examination usually are, which also help with dating his works. For many works in the Dunhuang manuscripts, are related dates of the author are sometimes unknown, which means we must date certain works based on their historical content. These are just a few of the difficulties that arise when trying to date Dunhuang works. This is why chronicling Dunhuang studies must take a comprehensive, inter-disciplinary approach.

Transcending the Priority Dispute Between Rights and Good**—Taking Multiple Reflective Equilibria as the Analysis Method**

Cao Shengmin

The reflective equilibria is based on the non-foundationalism and approximate coherentism, as well as covering different perspectives from subjective to intersubjective and then to objective. Essentially, the reflective equilibria aims to argue against differences. There are individual and general, single and multiple, as well as simple and complex types within it, so the systematic construction of multiple reflective equilibria can be completed. In order to transcend the priority dispute between rights and good, the multiple reflective equilibria will take the existing understanding of rights and good as considered judgments, and use these as the starting point to make them refer to each other and make adjustments, then achieve the ideal goal of pursuing justice principle. The reflective equilibria itself contains practical reason, but this reason has its limit, so it must be treated with caution. In general, the multiple reflective equilibria between rights and good will always be open and dynamic, thus reflect people's unremitting pursuit of justice.

Liu Dunyuan and Early Chinese Aesthetic Studies

Zheng Yan

Liu Dunyuan spent most of his professional life studying early Chinese art and archeology. With a background in European archeology, he discussed the relationship between archeology and art in ancient China. Taking European classicism as a model, his ultimate goal was to create a theoretical framework for the study of pre-Qin bronze work. He was a pioneer in his field in China since the beginning of the twentieth century. His work and the work of his contemporaries laid the foundation for Chinese classical and aesthetic studies, both in a theoretical approach and in discovering and organizing the materials available.